

Protection
from
The Disaster of the Deception
of The Old Man
i.e. 'The Flesh' / 'The Sin Nature'
#12

(Point I. and All Subpoints See Previous Note Sheets)

- II. Things Believers 'Can Do', 'Need to Know', and / or 'Beware of' in Order to Protect Themselves from the **Deception** of the Sin Nature

(Points A. through G. and all subpoints see previous note sheets)

- H. Know the Sinful Desires of The Flesh Can Be **Aborted** before They Are Acted Upon cf James 1:14-15

"But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."
James 1:14-15

(Points 1. through 6. And all sub points see previous note sheets)

7. The Conditions or Circumstances Which Must Take Place Before The Desire to Sin Becomes Sin Is The **Conception** of the **Desire**

- a. The Word 'Lust' / 'Desire' / 'Evil' (ἐπιθυμία); English Transliteration *epithumia* "1. A great desire for someth., desire, longing, craving – a as a neutral term," A Greek-English Lexicon of the New Testament and Other Early Christian Literature The Word May Be Used for Good Desires cf Lk. 22:15; Philipp. 1:23; 1 Thess. 2:17 or Bad Desires cf Jn. 8:44; Rm. 1:24; Eph. 2:3; Col. 3:5; 1 Thess. 4:5; 1 Tim. 6:9; 2 Tim. 2:22; Titus 2:12; 3:3 the **Context** Will Determine the Nature of the Desire – James 1:14-15 the Desire Is a Self-Centered Desire for Something **Contrary** to God's Word, Which Overrides God-Centered Desires for Things Which He Desires for Us That Are in Accordance with His Word.
- b. 'Has Conceived' (συλλαμβάνω) English Transliteration *sullambano*= Is a **Metaphor**
- 1) I Believe the Primary Point of the Physical Illustration of Human Conception in Relationship to When *Desire* Becomes Sin Is Based Upon Human Conception Involving the **Joining Together** of a Female Egg and Male Sperm

- 2) The Word (συλλαμβάνω) English Transliteration sullambano May Also Be Used to Convey the Thought of **Joining Together** to Help Achieve Something cf Lk. 5:7, 9; Philipp. 4:3
- c. I Believe the Primary Point of the Physical Illustration of Human Conception in Relationship to When Desire Becomes Sin Is Based Upon Human Conception Involving the **Joining Together** of a Female Egg and Male Sperm
- d. The Emotional Desire to Sin Does Not Become Sin Until the Desire Is Joined Together with the Heart, Mind, Soul, Apparatus of the Old Man and **Volition** Which **Transforms** the Emotional Desire to Sin into the *Decision to Disobey* God's Word cf Acts 5:1-11 Plus the Plethora of the Use of Verbs in the Imperative Mood Form Commanding Believers Not to Do Things Which Would Be Sin or to Do Things in Order Not to Commit Sin Demonstrates That the Volition Transforms the Emotional Desire to Sin to the Decision to Sin cf Rm. 6:11, 12, 13^{2x}, 19; 1 Cor. 6:18; 1 Cor. 8:9; 10:7, 10, 14, 10:31; Gal. 5:13, 16; Eph. 4:25, 27, 28, 29, 30, Eph. 4:31, 32; 5:1, 2, 3, 11, 15, 18, 25, 33; 6:1, 4; Philipp. 1:27; 2:5, 12, Philipp. 1:14; Col. 3:5, 8, 9, 12; 1 Thess. 4:1-6; 5:22; James 1:19, 21; James 3:14; 4:10-11; 5:9; 1 Pet. 1:14-15; 2:13; 3:10-11^{4x}; 4:1-2, 15; 5:6, 1 Pet. 5: 8-9; 2 Pet. 1:5; 3:14 1 Jn. 2:15, 28; 5:21; 3 Jn 11
8. Believers Can **Chose** to **Reject** the Desires of the Sin Nature: the Use of the *Imperative Mood Form* of the Verbs in Rm. 6:12, 13; 13:14; 1 Pet. 2:11 and *Imperative Infinitive* in Eph. 4:22 Which Are Direct Appeals to the Believers Volition Express Believers Have a *Choice* and a *Decision* to Make Concerning Doing or Not Doing the Sinful Thing(s) the Flesh / Sin Nature / Old Man Is Prompting Them to Do
- a. I Will Say No to the Flesh Because I Know God **Hates** Sin cf Lev. 20:23 Psalm 5:4-5; 11:5; Prov. 6:16-19; 15:9; 16:5; Hosea 9:15; Ezk. 25:17 Zech. 8:17; Nah 1:2-6; Jn. 3:36; Rm. 1:18; 2:5; 5:9; Eph. 5:6; Col. 3:5-6 Heb. 1:8-9; Rev. 2:6; 6:16-17; 19:11-21
- b. I Will Say No to the Flesh Because I Know My Sin Would Be an Act of Open **Defiance** Against God cf Prov. 14:31;
- c. I Will Say No to the Flesh Because I Do Not Want to **Insult** God: "Whoso mocketh the poor reproacheth / taunts / insults / shows contempt / his Maker, and he that is glad at calamities shall not be unpunished." Prov. 17:5 הָרַץ (hā·răṣ): v.; ≡ Str 2778; TWOT 749—LN 33.387—33.403 (qal) treat with contempt, insult, reproach, taunt, ridicule, defy, Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

- d. I Will Say No to the Flesh Because I Know My Sin Would be **Against** God Personally cf Gen. 20:6; 39:9; Lev. 6:1-3; Nu. 16:3; 26:9; 27:3 2 Sam. 12:9, 13; Psalm 51:4; Lk. 15:18, 21; Acts 5:3-4
 - e. I Will Say No to the Flesh Because I Don't Want to Do Something Which God Finds to Be **Disgusting, Repulsive, Utterly Repugnant** cf Deut. 7:26; Prv. 3:32; 6:16; 11:1; Prv. 16:5; 20:10; 20:23; Jer. 6:15; 7:9-10; Jer. 8:12; 16:18; 32:35; Ezk. 6:9, 11; 8:6, 13
 - f. I Will Say No to the Flesh Because I Don't Want to Do Something That Will **Grieve** God cf Gen. 6:6-7; Psalm 78:17; 40-41; Isa 63:10; Eph. 4:30
9. The Desire to Sin Does Not Become Sin Until the Desire Is Joined Together with the Heart, Mind, Soul, Emotional, Apparatus of the Old Man and **Volition** Which **Transforms** the Desire to Sin into the *Decision* to *Disobey* God's Word cf Acts 5:1-11 Plus the Plethora of the Use of Verbs in the Imperative Mood Form Commanding Believers Not to Do Things Which Would Be Sin or to Do Things in Order Not to Commit Sin Demonstrates That the Volition Transforms the Desire to Sin to the Decision to Sin cf Rm. 6:11, 12, 13^{2x}, 19; 1 Cor. 6:18; 8:9; 10:7, 10, 1 Cor. 10:14, 31; Gal. 5:13, 16; Eph. 4:25, 25, 27, 28, 29, 30, 31, 32; 5:1, 2, 3, 11, Eph. 5:15, 18, 25, 33; 6:1, 4; Philippi. 1:27; 2:5, 12, 14; Col. 3:5, 8, 9, 12; 1 Thess. 4:1-6; 5:22; James 1:19, 21; 3:14; 4:10-11; 5:9; 1 Pet. 1:14-15; 2:13; 1 Pet. 3:10-11^{4x}; 4:1-2, 1 Pet. 4:15; 5:6, 5:8-9; 2 Pet. 1:5; 3:14 1 Jn. 2:15, 28; 5:21; 3 Jn 11
10. The **Positive** Response of the Volition to the Sin Nature's Desire to Sin Gives **Birth** to the Sin
- a. The Words 'Brings Forth' / 'Gives Birth' τίκτω English Transliteration *tikto* Present Tense Form, Expressing This Is **Always** the Case.
 - b. The Word sin ἁμαρτία English Transliteration *hamartia* Is the Broadest Word for Sin in The New Testament cf Mt. 1:21; 3:6; 9:6; 12:31; 26:28; Lk. 1:77; 3:3; 7:47; Jn. 1:29; Acts 2:38; 26:18; Rm. 5:12-13; 8:3; 1 Pet. 2:24; 1 Pet. 3:18; 1 Jn. 2:2; 3:5; Rev 1:5; To Act or Think or Feel in a Manner Which is **Contrary** to the Revealed Will and Norms and Standards as Set Forth by God in His Word for the Specific Time Period in Which One Lives cf Heb. 5:1, 3; 7:27; 10:3, 11; 13:11; James 2:9
11. Once Sin Has Been Born it Can Give **Birth** to **Death**